

A

1624

SECOND LETTER

TO

THE REVEREND DR. HAWKER:

BY

THE REVEREND R. POLWHELE.

"When seasonable hours are appointed for holy offices, to fly to unseasonable, is factious."

"A fanatic manner of preaching, though it were the doctrine of an apostle, may do more harm to society at least, than reviving old heresies, or inventing new. It tends to bewilder the imaginations of some, to inflame the passions of others, and to spread disorder and confusion through the whole community."

Bishop Warburton.

HELSTON:

Printed by T. Flindell;

FOR ~~CHAPPLE AND BATES, ST. MARK'S, LONDON,~~
CHAPPLE, PALL-MALL, LONDON.

1799.

Price 6

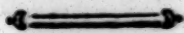


ERRATA

IN THE FIRST LETTER TO DR. HAWKER.

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A SECOND LETTER, &c.



Manaccan Vicarage, Sept. 3, 1799,
One o'Clock, A. M.

REVEREND SIR,

IN a letter, with which I was honoured by your messenger about an hour ago, you exhibit a striking instance of that velocity of conception, where fancy, kindling from opposition, holds in contempt

“ All time and space.”

I have read your *printed letter*; but have, not yet, read my own.*

* I know not that my letter was published, till August 26th, when I first saw it advertised: your letter is dated August 24th.

b

The mode, also, in which your answer was produced, is as singular as its promptness.—My little essay is calculated, chiefly, for those who have leisure to read and to judge: your three-penny pamphlet is but a trap for ignorance. It is thrown out, as a lure for the million. It is a paper-kite, that affects the skies; that owes its elevation to the popular breath,* and in its flight betrays its levity.

If the principles of polemical divinity be, any way, analogous to those of actual war, your deportment, Sir, was “out of all rule,”—“quite irregular!” It was on a retired spot, I threw the gauntlet; inviting a chosen few, to be spectators of the combat. But you had no sooner accepted the challenge, than you drew me after you into a wide and open field;†

* *Arbitrio popularis auræ.*

† It was shrewdly suspected, by a person who read the M S. that this passage contained an allusion to the story “of a field of corn trampled down, by the disciples of a certain itinerant preacher, in the parish of Egg-Buckland.” But of this story I had never heard a syllable. The expression is purely metaphorical.

where multitudes, at the blast of your trumpet, were gathering together, like the locusts of the prophet.*

Not to detain you, however, with remarks on the mode in which we have met, let me rather advert to the occasion of our meeting.

* My letter was printed in London, under the conduct of a friend: and not, till this very day (Sept. 25.) have I received a single copy of it. To have immediately directed the circulation of my letter in Devonshire and Cornwall, where its contents must be chiefly interesting, would doubtless, have been proper management. But to this very hour, not one bookseller or stationer, in either county, has, by my orders, received a copy; though your answer was dispersed by your emissaries over all the West of England, and among all descriptions of people, within ten days after my letter was first advertised; when neither myself nor friends had seen it in print, and even its existence, to people in general, was only made known by your answer.—Yes, Sir! you have out-manœuvred me, at all points. The low price, at which you sell your pamphlet, will secure it a ready reception with the vulgar, amongst whom my letter will never descend. In the chance, indeed, of the circulation of the former among all ranks, which this circumstance gives it, your people, or “the Lord’s people,” (synonymous terms,) by no means acquiesce. They put several of my friends, to the expence of a shilling, by forwarding your pamphlet to them by the post; with the unwarranted assumption (as an anonymous note expressed) that one of them approved your preaching. Yet he detests Calvinism: he abhors the cant of methodism. He is open-

With respect to your late western excursion, Sir, I dared not attempt to look into your heart, and discover the motive that prompted it. Such an inspection is, often, presumptuous. Once or twice, where I have touched upon *motive*, I have given you credit for sincerity, though I endeavoured to detect "the spirit of error."* At present, I notice only that conduct, which is open to all eyes. Whether, then, you came among us, to "preach or to dine," sure I am, that you† "went preaching," through several "towns;" and that you preached‡ "upon the house-tops;" "in season,

hearted, yet considerate; spirited, yet dispassionate; determined, and yet candid, in testifying of the truth which "is in Jesus." Ephes. iv. 21. To pass, without an observation, these preliminary tricks (for you are a master of finesse, it seems, in limine as well as in penetralibus) would argue, perhaps, a spirit of forbearance. But, whilst you charge me with dissingenuousness, (in my mode of publishing) in order to blind the eyes of those who might otherwise perceive your own artifice, your conduct so much resembles that of the man who cries—"Stop thief!"---when he himself possesses the purse, that, from the common principle of self-defence, I feel it impossible to be silent.

* 1 John iv. 6. † Luke ix. 6. ‡ Matt. x. 27.

and out of season."† Sure I am, that, several evenings, you preached at the parish church of Falmouth; and that the Calvinistic teacher shut up his own conventicle, there, and attended you with his whole congregation. And I am equally certain, that you not only preached at Kenwyn and St. Clement's, but that on your way to the former church, you were supported by the Anabaptist minister, of Truro, on your right hand, and a Huntingdonian on your left; with a long train of conventiclors at your heels. A real friend to the Episcopacy, would scarcely "take "sweet counsel," or "walk" familiarly "in the "house of God," with the avowed enemies of our religious establishment. He would hardly wish, himself, or be solicited by his brethren, to preach, as you confessedly did, "in strange cities," and at unseasonable hours. To preach at such times, is no other than to turn churches into conventicles.||

† 2 Tim. iv. 2. § Acts xxvi. 11.

|| One evening, immediately after you had finished your sermon, an Arminian teacher (if I am rightly informed) gathered his people together in

And, permit me, Sir, to ask you: Are you not accustomed to harangue your own flock, on Sunday evenings? Will you assert, Sir, that these are canonical hours? Have you not preached, in the neighbourhood of Plymouth, on week-days? Did you never preach on a week-day, at an uncanonical hour, or at an improper place, in the parish of Egg-Buckland?

If you have done so; what can even your friends say to your attempt to exculpate yourself from the charge of irregular preaching, but that it is a low piece of prevarication? You may "beseech" me, as confidently as you please, "to mark what you say." But, though you may not have been absent from your own church, three Sundays, in any one year; you might have preached, in other churches and places, three hundred times in every year. Even if

the church-yard, and would have harangued them in his own way, to counteract your Calvinism, had not a sudden shower dispersed the multitude.—It was not, Sir, from diffidence or disinclination, that you did not officiate at Truro.

I consider your Cornish ministry as detached from all your other irregularities; I again charge you with that indecorum—that indecency, which implies a contempt of the ordinances of the church, which characterizes the wild itinerant, and which was never yet observable in the sober well-educated clergyman.

For the manner, in which you contrived to get permission to exhibit yourself in Cornwall, I mean not to insinuate, that your diploma of D D. was the sole passport to our pulpits.

I am well aware, that persons of your description, have always* friends at hand, to introduce them into pulpits, and even to furnish them with texts.

* We, the Clergy of the Deanery of Kerrier, (or the Clergy, in general, of any other Deanery) might, almost all, I believe, travel through England, visiting every parish; and yet not once ascend a pulpit, either on a Monday morning, or a Tuesday evening, at “the earnest solicitation” of our friends.

Yet the former is no more an excuse for the obtrusion of erroneous doctrines, than the latter is, for incoherent declamation. That, however, the hasty adoption of a text suggested to you by a friend, was pleaded in apology for a very indifferent "piece of extempore stuff," I am credibly informed. This, I confess, excites my surprize. Actuated by the Spirit, or "qualified," as you are, "by grace," to interpret the scriptures; we may, indeed, wonder, that "*the Lord should have suffered*" you to deliver a bad discourse, for want of time to digest it. Here, assuredly, as in other instances, you rank yourself with those, who were ordered "to have no thought, how or what they should speak; for it should be given them in that same hour, what they should speak."* In truth, your own great predecessor tells us, that "the Lord gave him the text he preached upon, and directed him to a method as he was going up the pulpit stairs." But, there was a heaviness, perhaps, about you, which

* Matthew x. 19.

obstructed the operation of the Spirit ; owing, I presume, to indigestion—since you “ came among us,” you know, “ not to preach, but to dine.”

I own, I could wish, that your* ideas had, on some points, been a little clearer. For I cannot much applaud your discernment, where you seem unable to distinguish between *preaching*, and the *doctrines* preached. Had you thus distinguished, you would scarcely have accused me of contradicting myself, when I told you, that “ the fame of your “ preaching (or your eloquence) had reached me “ from the east and from the west ;” and yet, “ that “ you took possession of the pulpits of some, who “ were unacquainted with your doctrines.” Surely, it is possible, that the name of Hawker, as a gospel-

* From the same obscurtion of your faculties, you rally me on “ the “ blow from behind,” when I think (if the metaphor be admissible) it was a blow in front, as public as the occasion of it. Had my letter been anonymous, or circumscribed in its circulation, I should not have wondered at such a charge : but it was not so. And, whatever my imperfections may be, cowardice is not a part of my character.

preacher, might have gained celebrity through Devonshire and Cornwall; though the report of his peculiar doctrines might, in comparison, have reached few ears. All I can say, is, that, "if not possible, 'tis true." For, though you have been long notorious, as a crowd-catcher; yet, to many of my acquaintance, you were not known, as a Calvinist.

Perhaps (what you may not easily reconcile to your feelings) your person is more generally known than your doctrines.*

Yet, unfortunately, your correspondent is to be classed among those, who are not only unacquainted with your person, but are even ignorant, whether you are tall or short, old or young, married or unmarried,†

* How should it be otherwise, when the prominent feature of the crowds that attend you, is "ignorance with itching ears?"

† So purely literary was our correspondence of 1793, that, at that time, I protest, I knew nothing of yourself or your connexions. Nor, till

It was with some surprise, therefore, that I saw a letter (which I had written to you, six years ago) brought forward in opposition to my present address; with a view of proving the inconsistency of public censure, with private professions of regard. On your demeanour, in this particular, the first obvious remark is: If the letter of 1793, were of a private nature, what right had Dr. H. to print it? If, of a public, is his design answered by printing it?—From the letter it instantly appears, that there subsisted no personal acquaintance, nor any acquaintance whatever, between Dr. H. and Mr. P.

For myself, Sir, (if I must retrace my long-forgotten feelings) I confess, that, after perusing your eloquent sermons, on the Divinity of our Saviour, I began to connect in imagination, their

within the last twelvemonth, was I acquainted, even by report, with yourself or family. Respecting your age, I could form some conjecture: But of your private life, till very lately, I do not remember to have heard a syllable.

writer with his work, and to contemplate both, with equal pleasure. It was in the year 1792, that I read those sermons: And an account of them, I immediately transmitted to the conductor of a literary journal, with whom I was in the habit of corresponding.*

Dr.
* My review of your sermons, appeared in the _____ for April, 1793. The following, is an abstract of it: "Dr. Hawker, in a very modest Preface, apologizes for the publication of his Sermons on the Divinity of Christ. But surely no excuse was necessary for the publication of Sermons on such a subject; at a season when every attempt is made by Unitarian haughtiness, and Philosophy, "falsely so called," to reduce our blessed Redeemer to a level with poor frail mortals, and thus deprive the humble Christian of his dearest hopes and consolations. We unite with Dr. H. in the firm persuasion, that to assert the dignity of our Lord and Master (particularly at the present crisis) is the indispensable duty of every faithful servant of Jesus; whatever inconveniences he may suffer in so just a cause." Pusillanimous, indeed, must that man be, and unworthy his profession, who would suppress his sentiments in a case of so great magnitude, from any apprehension of critical severity—from any dread of the insulting sneer—who would abandon what he deems his duty, repelled by the sarcasm of contempt. Not such is the ingenious and pious author before us: He "hath not so learned Christ." Though diffident of his own abilities, yet trusting in the strength of his argument, he comes forward with a full conviction of the truths which he has undertaken to

And, as our readers will observe, in the note below, I was by no means parsimonious in my praises of you.

Were I again called upon, to make my report of these sermons, I should review them in a similar *

defend, and with an animating hope, that he shall be enabled by the blessing of God, to convince others ; and thus to guide the uninformed, or confirm the faith of the believer."

(Specimens, &c.)

There is something, Sir, like stratagem, in your suppressing the passage in my letter of 1793 ; where I had hinted to you my review of your book. Whilst your suppression of the paragraph, carries with it an air of candor ; your dexterity in conveying it to your Falmouth friends, who have published it far and near, in their own way, and with comments which may never reach me, wears a very different aspect. It looks like a "blow from behind."

* Had I spoken ill of these Sermons, after my encomia (see the former note) you might in that case, have justly accused me of inconsistency, or what you pleased. But I told you, in my Letter, "that I still held your Sermons in great esteem, and that I was as firm a Trinitarian as yourself." This passage, however, you pass in silence ; as it too much harmonizes with my Letter of 1793, to assist you, in your impeachment of my moral sincerity. Yet no one, but yourself, will judge me

manner ;—with the notice, indeed, of several errors, which I have since detected ; and with the exception of a few compliments, which were founded on the natural, but too sanguine hope, that the man, who could, in one instance, conciliate esteem and command applause, might in all instances do the same ; *ab omni parte absolutus* ! Alas ! the frequent lapses of poor human nature, especially where “ it leaneth on that reed ” of *spiritual pride*, alarmingly evince the contrary, and

“ Feelingly instruct us, what we are ! ”

The Letter, addressed to you, in 1793, is but an echo of the Reviewer’s panegyric. It was written, on a public occasion ; and has no reference but to our public characters. It expresses the wish, indeed, for a personal acquaintance with you—a wish

guilty of duplicity, in praising one part of your writings, and censuring another. I admire the Trinitarian ; but I abhor the Calvinist !

which was never gratified.* And, for “the lively sense of obligation” at which you carp, it was no other, I suppose, than I felt in common with the rest of the public, for an author who had delighted and informed my mind. I feel the same sense of obligation, at this moment, to many a pleasing and instructive writer. Though we are too apt, therefore, to associate an author with his work, yet it is not the man, but his production which we admire. Should a book, then, of a quite opposite character be produced by the same person; are we to abstain from cautioning the world against the pernicious †.

* That a personal acquaintance is necessary to friendship, I am far from insinuating. Congenial minds may, by habitual correspondence, cultivate the purest friendship.

† From an author, so interesting on the subject of the Trinity, what had we not to fear, amidst the fascination of these delusive doctrines, by which “the Lord’s people,” are now so powerfully drawn to you?—Was it not, then, becoming me, to protest against you, as publickly as I before applauded you, and as publickly as the doctrines which I reprobate, are now promulgated among us? What would it have availed, to remonstrate privately with you, upon the subject of writings which were, every where, in circulation; which were read by many of my

tendency of the latter work, because we have *ex cathedra*, recommended the former to their attention; or because we have, since, disclosed † our official character to the author, whom we had never addressed before, and with whom, immediately as the occasion of it ceased, we dropped our correspondence? †

arishioners, and were put into the hands even of my own servants?—Besides, a friend observes, very much to the purpose: “Dr. Hawker’s appeal to you, from the letter of 1793, is mere parade. For, suppose you had reasoned with him, in private, on his Calvinism or fanaticism; would he have gathered up his little treatises now scattered about in every village, or have stopped short, in his wild career of methodism? No, verily. When does madness listen to reason?”

* And the disclosure was purely accidental. At the time when I composed the Critique for the Review, I conceived not the most distant idea of ever meeting with an opportunity of writing to Dr. Hawker. As to the occasion of my writing, you observe, that “you executed my commission with fidelity.” You did so: I thanked you for it. And I would gladly, at any time, execute such a commission, for yourself, or any other gentleman.—Not that I should have liked to announce the birth of your “Bantling,” as you call it. Illegitimate as it is, however, I have seen it dandled on many a knee, and even caressed in my own nursery.

† I lately received a letter from a learned and ingenious professor of

If there be any inconsistency in this affair, it is with the writer ; not with us. Even admitting, for the sake of argument, that the author and his critic

one of our Universities, on my new edition of "the Influence of Local Attachment." It expresses his approbation of my Poem ; and is couched in terms very similar to my letter to Dr. Hawker.—I am certainly pleased and flattered by the Professor's good opinion of "the Influence of Local Attachment." But, can I conceive, or can any one conceive, that, commencing from the date of the Professor's letter, such a connexion hath subsisted between us, as must preclude his animadversions, in the character of a literary censor, on any work that I may publish hereafter ? If, in future, he disapprove either of my writings, or of my conduct as an author, has he not the same right to make public his opinion of me, as he possessed before the existence of his letter ? I think, he has a much better right to make public his opinion of me.-----With respect to myself, I should submit, without a murmur, to the justice of his strictures : I should kiss the rod, with patient resignation ; from an assurance, that, rather prepossession in my favour, than prejudiced against me, he was compelled by the urgency of the case, to be severe ; and that he was exercising his judgment with perfect impartiality. Sensible, that, no mole-eyed critic, he could not only determine the merit of a single production, but, taking in the whole scope of my writings, could examine them in comparison, or form a due estimate of their pretensions altogether, I should ever afterwards affix a stigma to that work which had incurred his censure.

With respect to the public, were the previous letter of panegyric known, it would stamp the strongest imprimatur on the censure that I am supposing.

were familiarly acquainted, I conceive the duties of the latter, to be paramount to private friendship.

The observations which I have made on this part of your *Reply** (as you call it) are altogether so obvious, that I own, I can scarcely help suspecting you of hypocrisy, when you solemnly produce me, the betrayer of my friend, as affording a melancholy proof, that "the heart is deceitful above all things, and desperately wicked!" And, what strengthens my suspicion, is, that, though you cantingly profess to "feel for me"—"not for yourself"—yet,

The praise and the blame, indeed, acting reciprocally, would give validity to each other. And the censor, judged superior to prejudice, would speak with an authority not to be resisted.

* It is, certainly, not a Reply, but an Answer to my Letter: My present Letter, is a Reply to your Answer.—Were I disposed to animadvert on trifles, as you do in the first two pages of your letter, I might tell you, that you not only stumble in the threshold (from so inaccurate a title-page) but that you are guilty of such grammatical errors, in the course of your Epistle, as "the merest schoolboy in the first rudiments of grammar" would blush to own.

you, in the same breath, charge me with much boasting; when you must know, that the acts of justice and the love of mercy, of which I spoke, were not assumed to myself, but recommended to Christians in general, as the consolations of a dying hour.*

As a further illustration of your charitable position, that "my heart is desperately wicked;" you proceed to consider my *religious*, as in unison with my *moral* insincerity.† Here, be assured, I had, long since, foreseen your mode of attack: and, to anticipate your arguments on the subject of the Articles, Homilies, and Liturgy of the Church of England, would require no great degree of sagacity.

* With respect to the doctrine itself, Sir, I beg you to recollect, that I have no where represented our good works (whether acts of justice or of mercy) as affording us any ground for confidence towards God, but through the merits of our Saviour, Jesus Christ.

† This, indeed, includes nearly the whole of your letter; which is a mere argumentum ad hominem.

They are, indeed, so trite, that it would be sufficient to refer my readers to Bishop Burnet, and Archdeacon Paley *; for such a reply to them, as must satisfy every man, who is neither an enthusiast nor a hypocrite.

I feel myself under no personal obligation to discuss the subject with you; as almost the whole body of the Clergy, from the Archbishop to the Curate, are implicated in the same charge with myself.

* See Burnet's Exposition, edit. 1700. Introduc. pp. viii. ix. and the body of the work, pp. 113, 114, 115, 116, 171....and Paley's Principles of Moral and Political Philosophy, 5 Edit. vol. i. p. 218. "Subscription to Articles of Religion (says the Archdeacon) is governed by the same rule of interpretation as that of oaths---the animus imponentis. The enquiry, then, concerning subscription, is, *Quis imposuit? et, quo animo?* The legislature of 13th of Elizabeth, is the Imposer---whose intention is, to exclude

1. Abettors of Popery,
2. Anabaptists, and
3. Puritans.

These three denominations of persons, therefore, ought not to subscribe the 39 Articles: but all others, may."

Of the Articles, it may be enough to say, in general, that I subscribed them, with Burnet in my hands : and Burnet has, from that hour, been my guide.

To descend, a little, into particulars. You are pleased to ask me, how I can reconcile the sum and substance of my letter to you, with my answer to the following question, proposed to me by the bishop, at the time of my ordination—"Do you trust, that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration, to serve God, for the promoting of his glory, and the edifying of his people?"

I confess, I am unable to develope your meaning; unless you would insinuate, that to declare myself, to be inwardly moved by the Holy Ghost, and yet to hold the *sensible* experience of an inward motion ridiculous, is to retract, at one time, what I had professed, at another.

Well do I remember, that, when I offered myself for orders, Bishop Ross desired me to explain the words—"Do you trust that you are inwardly moved by the Holy Ghost"?—that my answer was: "I come, with a sincere motive of religion, the Holy Spirit, I trust, assisting me, to take upon me the office," &c. &c.—that, his Lordship told me, I had answered right—and, that he touched upon the absurdity of those enthusiasts, who pretend to receive, literally, *a call* from the Holy Ghost.

With that solemn declaration before the bishop, I hasten to compare my letter to Dr. Hawker: and, instantly, my heart determines, that there is a perfect correspondence between both; since my sole view in addressing you, was to "promote the glory of God, and the edification of his people." And, happy am I in the circumstance, that the general sentiment of my Letter, is but an echo to discourses from all the pulpits around me and

more especially, to the Charge * of our Diocesan, who appreciates, in just terms, the exertions of his Clergy ; in whatever shape they come forward, to stem the torrent of enthusiasm.

To accompany you in the examination of the Articles, would be an endless work. You particularize the 9th, 11th, 13th and 18th Articles†; to Burnet's exposition of which, I chuse rather to refer my readers, than endeavour to reason any longer, with a man, who arrogates to himself and his disciples, the exclusive privilege of interpreting the scriptures, who holds me totally incompetent

* A Charge which, I am happy to inform the Public, will soon be printed.

† I must observe, (by the way) that I am far from disclaiming a belief in the doctrine of original sin, when I protest against the Calvinistic notion of it. For my ideas on this subject, see my "Discourses," vol. i. pp. 95——99.

In those Discourses may be read my "religious sentiments" of the present moment. So far, Sir, am I consistent with myself.

to the task of religious disputation, and who scruples not to class me with the damned.*

Whilst I am thus asserting my religious consistency, I might fairly appeal, in proof of it, to DISCOURSES, published long ago; where, if I have sometimes moralized with an Epictetus, I have never *evangelized* with a Whitfield.

But what, Sir, shall we say to *your* earlier Discourses? — Do they correspond either with the Articles, &c. or with your Sermons and Treatises, at the present hour? Though you professed, at the time of ordination, to be inwardly moved by

* For the meaning of Regeneration, I refer you to Archbishop Secker, Dr. Ibbot, Dr. Clarke, Mr. Peters, &c. &c. whose ideas, and even expressions I have adopted, upon the subject. If I have “committed myself,” I have committed myself in company with the most learned and pious Dignitaries of the Church of England—whom, however, Dr. Hawker will not hesitate to class with schoolboys in the first ~~elements~~ of grammar——“not worthy to unloose his shoe’s latchet.” Such was the phrase, which one of the Lord’s people applied to a Clergyman, whose admirable Discourse against the Methodists, he had heard at our

the Spirit ; yet, from your "DEVOUT SOLDIER,"* we might, almost conclude, that you had scarcely heard, whether there "were any Holy Ghost."†

Though you intimate, that as "an *honest* man," you had examined the articles before subscription, and seem to think, that, of these articles you had never since lost sight, either in your writings or your preaching ; yet from your military Sermon, it should appear, that you had rather subscribed to

last episcopal visitation.—You contend, Sir, for the literal construction of every part both of our articles and liturgy. Let me ask you, then, what think you of a passage in our Church-Catechism, "the Body and Blood of Christ, which are verily and indeed taken"—? If you understand this passage literally, you are, evidently, a transubstantialist. But as, I presume, you are not a transubstantialist, you cannot understand the passage literally. According to your own judgment, therefore, you prevaricate—you are guilty of duplicity.

* Preached in 1781.—You, then, contemplated "the bended knee and the uplifted eye of the Soldier," with admiration. But now, it seems, you, *prima facie*, damn every soldier and sailor to the flames of hell,

† Acts xix, 2.

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the philosophy of the Portico,* than to the doctrines of the Church of England.

From a preacher, less *evangelical* than yourself, such a sermon would, perhaps, be unexceptionable. It is, certainly, not a *gospel sermon*: and, all I would observe, is, that, judging of you by your

* In your "Appeal to the People of England," you lament the "sad departure of the Clergy from the professed faith of the Church," and represent them as bringing down by their duplicity, the wrath of heaven upon their suffering country. (pp. 38, 39, 40.) Such is the light, in which you view the Clergy of the establishment. In the meantime, you "reverence and respect your Brethren of the dissenters;" appreciate highly "the happiness of your situation, in living with many of them in the habits of friendship"---confess yourself "very anxious to conciliate the favour of that most respectable body of men"—and, "wish, above all things, to interest their prayers, in behalf of our common Zion." You conclude "with a word of consolation to the Lord's people." (p. 42.) These, I conceive, are the saints, the elect, the methodists—no less, it appears, than half a million of his majesty's subjects—who, instead of "praying for the peace of Jerusalem," as you intimate, are (too many of them) panting to "break down her walls and lay waste her palaces." See Anti-jacobin Review, vol. 3. p. 547.

professions, we should expect from you a discourse of a very different complexion.

In your "*Sermons on the DIVINITY OF OUR SAVIOUR*," you have, in my apprehension, united Reason with Revelation.* In your "*Sermons ON THE HOLY GHOST*," you have discovered, in various places, the wanderings of a disordered imagination. And in your *Tracts* of the present moment, you are, too generally, the fond enthusiast, or the uncharitable fanatic.

* Through these Sermons, and these Sermons only, except "*The Devout Soldier*," I became acquainted with "your religious sentiments." I reviewed these Sermons; and expressed my approbation of them. I had, afterwards, occasion to write to you: and I was then happy to communicate to you my opinion of your Sermons, and to inform you, that "my religious sentiments" were congenial with your own.—You, afterwards, published your Sermons on the Holy Ghost, and all your little popular Treatises in Divinity, which I have regularly disapproved.

In the mean time, my religious sentiments have been uniform and consistent.

Thus, Sir, like the wind on a summer's day, that follows the course of the sun, you have almost gone your round. It would be harsh to say, that, when the sun shall withdraw its light, you may, in a puff, expire an atheist.* Yet in "the black † " and dark night," hath many a wanderer perished.

May the Almighty grant, that no such fate be yours! May HE receive both you and me into the arms of his mercy—both equally persuaded, that even § our best deeds (exclusive of a Saviour's merits) will furnish us, with no *claim* to an acceptance with God; since, after we have done all,

* From Fanaticism to Atheism, the transition is more easy and natural (says Bishop Lavington) than is generally imagined.

† Prov. vii. 9.

§ In your "Sermons on the Divinity of our Saviour," you tell us, that "our best deeds are largely tinged with a mixture of infirmity." Certainly they are. I assent most heartily to this position. But in your later publications you affirm, that "we cannot do a good

we are * “unprofitable servants”—yet both assured, that, as “by works † a man is justified, and not by faith only,” it will be vain to take refuge in the merits of Christ, unless “by ‡ patient continuance in well-doing,” we “work || out our own “salvation.”

I remain, reverend Sir,

Your faithful servant,

R. POLWHELE.

deed, or even think a good thought,” and that “we are wholly corrupt and depraved, in our highest attainments by nature.” Those very deeds, therefore, which you once viewed as merely “tinctured with a “large mixture of infirmity,” you now reprobate as altogether sinful. “Quantum mutatus ab illo”! And yet, it seems, because I once praised you, I must pursue you still, through all your changes, with applause!

* Luke xvii. 10. † James ii. 24. ‡ Rom. ii. 7. || Phil. ii. 13.

(Helston: printed by T. Flindell.)

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